The Builder.

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SATURDAY, JULY 17, 1852.

THE letter published by us last week, setting forth that Mr. Pugin, unhappily deprived temporarily of reason, had been removed from the private asylum in which he had been placed, there being no funds to support him, and transferred to a public hospital, has excited considerable sensation. We record the first response to it which reached us: it is dated "Pembroke Lodge, July 10, 1852," and was therefore written immediately on the appearance of our journal:—

"Sir,—I do not know whether there is any truth in the assertion of a correspondent of your paper, that Mr. Pugin has been reduced to beggary. I hope not. But if there is any truth in the statement, and a subscription is opened for Mr. Pugin's relief, I beg that my name may be put down for 10*l*.

"I am, Sir, your obedient servant,

"J. RUSSELL."

When it is remembered that the noble writer has scarcely recovered from the bustle and excitement of a contested election, that at this moment the fate of political parties hangs in the balance, the prompt kindness and consideration which dictated this letter will be recognised from one end of the kingdom to the other.

We have taken some pains to test the accuracy of our correspondent's statement, and find it perfectly true, at all events to this extent, that Mr. Pugin has been removed from a private establishment at Kensington, Dr. Philp's, and placed in "Bedlam,"—Bedlam, with all its distressing traditions, and where he will be one of the sights with "Oxford, who fired at the Queen," and the man "who shot Mr. Drummond." It is unnecessary for us to say that it is not the "Bedlam" of former times; that chains and whips are now unknown there; that Tom o' Bedlams no longer wander; that the greatest kindness is shown to the inmates; and that all that science can prompt is applied to their recovery: still it is an establishment for criminal and pauper lunatics, and the disgrace of being sent there will be acutely felt by him should he happily be restored. Well may F. S. exclaim,—"Not a generous friend in or out of the pale of his religious faith to come forward to spare him this disgrace! not one of his many Roman Catholic brethren, who know the thousands of pounds he has spent on their church! Not even a tradesman or manufacturer, Roman Catholic or otherwise, who has benefited by executing his designs!" On the church and buildings erected by him at Ramsgate, which, we believe, have wholly passed away from him, we understand he has spent more than 10,000*l*. Whether or not he and his large family are actually left unprovided for, we do not pretend to say: we sincerely hope not; but it must be inferred from the statement of those who have placed him where he is that the removal is a matter of necessity. Indeed, his admittance to Bethlehem is itself a proof of it, one of the four requirements previous to the reception of a patient being—evidence that he could not be maintained in a private establishment.

When first placed under restraint, Mr. Pugin was exceedingly violent, and destroyed everything within his reach, but just previously to his removal, we are informed, he had become much more tranquil, and was otherwise so much improved that his medical attendant expresses his conviction that if he had continued to make the same progress for six weeks he might have been set at large. What effect the removal may have had, if any, it is not for us to say, but certain it is that at this moment he is in so sad a state that his nearest connections are not permitted to see him.

One of our correspondents attributes a motive to those who have taken him to the neighbourhood of St. George's Cathedral which we may not repeat. Few of our readers probably are aware that Mr. Pugin, as we are positively told, has manifested a desire to quit the Romish Church, if, indeed, he has not formally done so; that he has expressed great remorse for the abuse he has lavished on the Anglican Church; and on more than one occasion, in quieter moments, has drawn cheques of large amount, as being due from him to the church which he now thinks he has erroneously vilified. Once, as we understand, he said,—"The rest of my life must be one of penitence, to seek forgiveness for the wrongs I have done to the Anglican Church!"

With this new phase in his singular life, however, we have nothing to do: we are simply anxious to obtain such an asylum for him in his great misfortune as befits the man; and it must rest with his family and immediate friends to say in what way this can most satisfactorily be effected. The offers of assistance are numerous.

After the above was in type, and immediately before going to press, we received a letter from Mr. Edward Pugin contradicting F. S.'s statement that his father "has been removed to a public hospital *for want of funds to support him*;" and concluding thus:—"I need hardly say that the question of making a public subscription is one that ought not to have been put forth without, at least, *some* authority. For the rest, I trust I may be able to carry out my father's professional engagements; and, with the continued assistance and encouragement of his friends, to maintain the family till such time as it may please God to restore him to us." Further interference on our part would therefore be indelicate: we have simply to add from F. S. that want of funds was the reason *given* for Mr. Pugin's removal by those who have placed him in the hospital, and that he had no ground for supposing the truth had been disguised.

FALL OF A HOUSE IN ST. PAUL'S CHURCH-YARD.—On Monday morning a house occupied by Messrs. Morgan and Co. situate immediately opposite to the southern portico of St. Paul's Cathedral, with the exception of the front wall, fell with a tremendous crash. The premises adjoined others belonging to Messrs. Cook and Son, the whole of which have been recently removed for the purpose of rebuilding, in pursuance of arrangements made by the firm and the City of London Improvement Commissioners, the line forming part of the new Cannon-street West. The party wall appears to have been an old one, older than the rest of the brickwork. Fortunately no person was hurt. The matter should be inquired into.

ARCHITECTURE CONSIDERED AS EVIDENCE OF SOCIETY.*

WITH the subjugation of Greece terminates the fourth age of architecture, the loss of liberty checking all further advancement. We have now, therefore, to follow the art in its fifth age, and to examine in a similar manner to the last the various attributes and characteristics of the Roman epoch. We do not purpose extending our inquiry into the particular architectural details of the period, but shall content ourselves by showing, as shortly as possible, the more general adaptation of the art, and shall endeavour, in accordance with the end we have in view, to trace its connection with a corresponding social advance; and although we cannot attempt to claim for the fifth age similar attributes of grandeur and beauty to those which characterised the Greek period, we yet maintain that the ends of the art were more fully answered by rendering it more commonly subservient to the promotion of general happiness and well-being, and contend, without, it is to be hoped, laying ourselves open to the imputation of sheer utilitarianism, that the decline in actual purity and majesty was more than counterbalanced by increased utility; and that a larger practical wisdom and more enlightened state is evident from an increased employment of the art upon edifices which the advanced requirements of the times necessitated, and which a new order of things had called into existence. We will at once proceed to the examination of the fifth age, and attempt to point out the main features, which distinguish it from the preceding one, and proclaim the progression of society. We have already stated that the principal mark of difference between the Greek and Roman epochs of the art consisted in the more general adaptation of its principles to the requirements of mankind, rather than in the further development of those qualities of grandeur and majesty for which the former period stands pre-eminent; rather the appropriation and practical application of known truths than in the discovery of new ones; and on this ground we propose to support our argument of the *practical* superiority of the age we are describing over the preceding one, it being our aim throughout to show the advancement of the art, as contemporary with that of man's social and moral nature; in fact, to lay before the reader a hasty sketch of the social history of architecture, and following up the plan we have laid down, we will cite a few examples of the age, and leave it to the reader to decide as to the correctness of our views.

It will be at once apparent that the structures which peculiarly mark the Roman epoch are not so exclusively confined in their objects as those of the fourth age, in which the principal if not the sole application of the art was to objects of a religious nature; and although the pantheism which prevailed amongst the Greeks obtained to some extent with the Romans, we believe we may justly claim for the latter more practical views than the speculative abstractions of the former admitted. It is unnecessary for us here to instance particular examples of the various edifices with which Rome abounded, and upon which the beauties of architecture were lavished with no sparing hand. The remains of the thermæ or baths, aqueducts, roads, and cloacæ are sufficient of themselves to denote the higher advancement of human development, as affording advantages to health, welfare, and civilization which the mere beauty of the preceding period never possessed. A recent writer in THE BUILDER quotes the Coliseum or Amphitheatre Flavium as an instance of the "material greatness and moral degradation of ancient Rome:" the example is doubtless correct, but it does not follow as a natural conclusion that the degradation is the greater for our being the more intimately acquainted with it than with that of other countries and other times, whilst, on the contrary, it appears just to believe that a nation which has handed down to posterity records of material greatness should not have been wholly wanting in the higher order of social and moral qualifications; and we believe in the examples we

* See p. 419, ante.

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